462 thank (tlangela) her husband for his kind help! This is her
273 method of notifying him that all the grain has been harvested, as, whatever the man's share of the work may have been, the mealies belong to him.

462 The main work of the man is the *building and repairing of the*
356 *huts*. This is truly an arduous job, but it is not of yearly recur-
342 rence. Every third or fourth year they are obliged to re-thatch the roof. The huts are built and repaired during the winter, from May to September.

A second domain, which is exclusively man's, is the *care of the cattle* ; the boys milk the cows, construct and repair the kraal : the little boys herd the goats, and the young men the oxen, as has already been mentioned.

462 It is also the men who *make all the utensils and tools* used in the
411 village, pots and other crockery excepted ; mortars, pestles,
294 handles for axes or hoes (mimphinyi), wooden platters, carved or forged articles, all this work pertains to them. They must also make the *ntehe* for their wives, or sisters, after the birth of the babies. This is probably the explanation of the curious fact noticed amongst Native Christians, namely that they are much more clever at needlework than their wives. Big fellows are often seen forsaking the hoe to work with the needle, and there are fathers who make their own clothing as well as the dresses for their wives and children!

462 *Hunting and fishing* are, of course, also men's work... or pastime.
224 For some of them hunting is an actual trade, at least such was the case in former times, before the White Governments imposed strict regulations and levied heavy licences on that sport. We shall study, in Part IV, the curious customs relating to these two favourite occupations of the Natives.

574 A great part of their time is devoted by the men to *paying*
517 *visits*. They are very fond of calling on each other, and sometimes
484 they go great distances to see relatives or friends. They do not travel to pay visits only, but they frequently journey to claim payment of their debts (milandju). To regain the possession of a miserable head of cattle they willingly lose whole weeks! And what endless discussions in the *hubo*, when an unfortunate visitor

714 heavily or stamped his feet on the ground, it sounded like the tread of an elephant.

714 321 302 This costume is a warm one, and the warrior carries a sort of bone curry-comb, made of the rib of an ox, shaped and sharpened, which he uses to scrape the perspiration from his face and body, when taking violent exercice or indulging in the dances descriptive of his prowess. Such is the native pocket-handkerchief!

714 The several component parts of the war-dress are kept in a little hut raised on poles, near the owner's dwelling, and are carefully looked after, being frequently dusted and exposed to the sun to preserve them from moths and weevils. A complete uniform is worth several pounds sterling!

713 411 *Arms* among the Ba-Ronga are of a very primitive kind, those of most ancient date being doubtless the *club* (nhonga) and the *knobkerrie* (gungwe) (1) of which two specimens are given in the accompanying illustration (No. 4). The Native never journeys without his stick, using it to kill snakes, should any cross his path, and should fortune smile on him, to knock over any quail that may rise at his feet. In quarrels or in war time this *nhonga* can be a dangerous weapon. The stick with the fluted head comes, I am told, from Bilen, and it seems that this style is in great favour in Gaza. It may have a phallic significance.

But the most formidable weapon of the South African Black is the *assagai* (tlhari, fumo (No. 2), of which there are two kinds ; the larger (likhalo) consisting of a sharp, pointed, double edged steel blade, fixed on to a stick with iron or brass wire, and the smaller (tindjombi) with a blade of the size of our arrow-head, fastened to the handle with strips of bark or of palm leaves. The former is for hand-to-hand combat, and the warrior never releases his hold of it, while the latter—of which three or four may be held in the hand when entering the fight—are thrown at the enemy from a distance (2). The length of the large assagai on the right of the illustration is as follows : Blade 14 inches ; binding of iron

797 (1) These sticks were given to me as dentistry fees for the extraction of decayed teeth !

713 (2) I once had an opportunity to observe the effects of the assagai. A young evangelist of our Mission was surprised on the railway line by some Zibhabha warriors

1: Junod M-5 (1895-1909)1927 Thonga

713 wire, 4 ½ inches and handle 34 ½ inches. The small one, on the
2/11 left, measures: blade 7 in., iron stem adjoining blade 7 in., binding

Thonga weapons.
1. Shield; 2. Assagais; 3. Battle axes;
4. Knobkerries; 5. Dagger; 6 and 7. Necklace
and little bells worn by men dancers.

797 in ambush during the 1894 war, and was transfixed at one blow. (7 th January 1895).
He had fallen on his knees and the wretches struck him in the back; the assagai was
713 only prevented from going right through his body by a note book which he was
carrying in the breast pocket of his coat.

713 of palm leaves 5 in. and handle 35 ½ inches. As previously
711 mentioned, the handle of the large sized assagai is broken at the
595 warriors' death, being "he," or his defilement; but the blade
643 "never dies." It belongs to the chief, as does also the shield, and the son will inherit it. During the warrior's life, it is kept in the hut of his *first wife*. She is called the owner (nwinyi) of the assagai. It is taboo for the other wives to touch it; another fact which shows the special position of the first wife. (Comp. p. 284.)

713 Another weapon in more restricted use and which can also
411 be employed for cutting wood, is the *axe* or *hatchet*, of which I
439 have met with two descriptions (No. 3); the blade (mbimbi) may be narrow and elongated—it is then called shingwatane,—or broad and rounded,—when it is the shiyema. These hatchets are firmly inserted in their wooden handles like the axes of the lake-dwellers. European manufacturers now export a considerable number of semicircular hatchets, similar to the one on the right in my illustration, to Delagoa. The one here portrayed will be at once recognised as being of Native make. I may also mention the big *knives* (mikwa), a sort of sword; one sometimes meets brawny fellows walking along the paths, armed with these dangerous looking implements! However they are quite inoffensive.

713 I managed to obtain from a traveller a beautiful *dagger* which
411 he was carrying slung across his breast; it is a rare specimen
171 and comes, I am told, from the Ba-Ndjao tribe (No. 5). The sheath is made of two pieces of wood, artistically carved and fastened together with a plait of iron wire; it is slightly hollowed out to allow the blade to enter; this is firmly fixed in the handle through which it passes from end to end, coming out at the extremity, where it is bent back and thus held tightly in place. The Ba-Pedi in the Zoutpansberg also make similar knives.

714 Finally, when the warrior holds in one hand his large assagai,
171 in the other will be found his *shield* (shitlhangu) (No. 1), which he grasps by the stick around which this piece of defensive armour pivots. The Thonga shield is made like that of the Zulus, of a piece of ox-hide, oval in shape and of varying size, sometimes all of one colour and sometimes variegated. (The several battalions

1: Junod M-5 (1895-1909) 1927 Thonga

175 kill him, which was accorded ; this warrior, radiant with joy, immediately retired with his victim, slew him in cold blood and returned to dance before the chief. The Nwamba man requested a like privilege. But Ñwamantibyane had other ends in view ; he wanted to make use of our young man to send a message to the Portuguese Governor, and so refused the permission asked. The man, a prey to an insatiable longing to shed blood, insisted. He was offered as compensation one, and even two, of the stolen oxen, but could not thus be satisfied. "I want my man," said he, "to kill him so that I can dance!" Ñwamantibyane had to employ force to silence him. Two oxen, twelve pounds sterling, counted as nothing to this black warrior compared with the fiendish delight he would derive from the *gila*!

As regards the conclusion of the story of Tandane, he came back with a letter from the chief asking why the Whites wanted to kill him, and begging for an interview. When the letter, written in Zulu by some of his boys, had been despatched, the young chief said : "Now I can breathe! When I eat something, it can pass through my throat!" The Portuguese Governor consented to the interview, but the letter sent back to Ñwamantibyane, in answer to his, was intercepted and so the war continued. See in the preceding Appendix how it spread to Gungunyana's country, and ended in the capture of this despot and the destruction of the Ngoni kingdom.

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Phot. D. Lamb.

Sham fight at Ndlebende's (Maputju).